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THE Unexplained

MYSTERIES OF MIND SPACE & TIME

Dream experiments
How to cast a horoscope
Intrusions from elsewhere
A regiment vanishes
Coincidences

30



THE Unexplained

MYSTERIES OF MIND SPACE & TIME

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In next week's issue

In the next part of **Ghosts** we look at ghost hunting, examine the nature of the quarry – and provide some remarkable photographs.

Continuing **Astrology** we show the way the planets are said to influence character – and discuss some early proof of the horoscope's accuracy. In **Coincidences** there are more odd and intriguing cases of this slightly uncanny phenomenon, and we consider the purpose that may lie behind it. When **Tom Lethbridge** started dowsing he little thought that he would end up with a comprehensive system that would allow him to identify virtually anything on earth with a pendulum. We tell how he did it and how the system works. In the final part of

Disappearances we explain what happened to the lost Norfolks in Gallipoli in 1915. Were they really abducted by a UFO in the midst of a battle as so many writers have claimed?

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Millions of people scan their 'stars' in the newspapers every day. But a horoscope prepared for an individual would read very differently. BRIAN INNES explains how such a detailed chart of the heavens is drawn up

A HOROSCOPE IS A MAP—a map of the zodiac circle, with the Earth at its centre, and all the planets in the positions in which they can be seen from Earth. Some of the planets move relatively fast – the Moon, for instance, moves through more than one third of one 'sign' of the zodiac in the course of 24 hours – so the appearance of this map changes from minute to minute.

The basis of the horoscope has changed very little in 5000 years. The ancient Babylonians recognised that the stars were on a sphere that revolved once about the Earth

An illustration from the 17th-century atlas *Harmonia macrocosmica* by Andreas Cellarius. Viewed from the southern hemisphere, the constellations of the zodiac run in reverse order, from Taurus, here seen as the ascendant sign, through Aries, Pisces, Aquarius and Capricorn, to Sagittarius disappearing below the western horizon

every day, but that shifted very slightly in each revolution so that it did not return to its original orientation until the year had passed. Within this sphere the planets circled the Earth: the Sun went round the Earth once a day, the Moon rather faster, so that it passed through all the constellations of the zodiac in the time it took the Sun to pass through one. The other planets moved at different speeds, sometimes moving fast in one direction, then hesitating and going back on their tracks before moving forward again. This picture of the Universe is still employed in all navigational calculations and in many everyday astronomical ones.

Of course, we cannot see the stars in the daytime, nor can we see what is below the Earth's rim at night, but it does not require much observation to be able to work out that

How to cast a horoscope



the stars remain fixed in their positions on the heavenly sphere, so we know exactly where they are in relation to the Earth, even when they cannot be seen.

Stand facing due south on a clear night at about midnight. To make things easily understandable, the winter solstice, just before the end of December, is a good time to choose for this example; and, for convenience, assume you are in the northern hemisphere. At that time of year the Sun is said to be moving from Sagittarius into Capricorn but, because of the precession of the equinoxes, it is actually in Scorpio. Since it is



ascendant sign will be Aries.

At midnight, the Sun will be in the lowest part of our circular map, and so we mark it there. On the night of 22 December 1980, it was at 1° Capricorn. Mercury and Venus always remain fairly close to the Sun, and so they will not be visible in the midnight sky. In fact, on the night we have chosen, only the Moon is visible, almost due south and high in the sky; Mars, Jupiter and Saturn are below the horizon. From a set of tables known as an *ephemeris* we can get the figures for their positions: Mercury at 26° Sagittarius, Venus at 6° Sagittarius, Mars at 23° Capricorn, Jupiter at 9° Libra, Saturn at 9° Libra (in what is called a conjunction between Jupiter and Saturn).

There are also, of course, the planets that we cannot see, and that were only discovered within the last 200 years. Uranus is at 28° Scorpio, Neptune at 23° Sagittarius, and Pluto at 24° Libra. We can see from these figures that later in the night, before sunrise, first Jupiter and Saturn will rise, then (if we could only see it) Pluto, then Uranus, then Venus, Neptune and Mercury (the morning star) in that order. Mars will not be visible because the Sun will rise before it, and once the Sun has risen the stars and planets cannot be seen.

To draw up an accurate horoscope, so as to get the ascendant and the mid-heaven in exactly the right orientation, clock time is not

Left: this third-century Roman mosaic shows the close relationship between Ea, the Babylonian god of the oceans, and Poseidon, the Greek and Roman god. As *suhumarshu*, the fish-goat, Ea gave his name to the constellation we now call Capricorn

Below: the sky as it appeared in the northern hemisphere at midnight on 22 December 1980, together with the portion of sky containing the other half of the ecliptic that cannot be seen at night (bottom), and the equivalent horoscope for that hour (below right). In the sky, Taurus is in mid-heaven, and the Sun is 'in' the constellation Scorpius. In the horoscope, which makes no allowance for the precession of the equinoxes, the Sun is in Capricorn

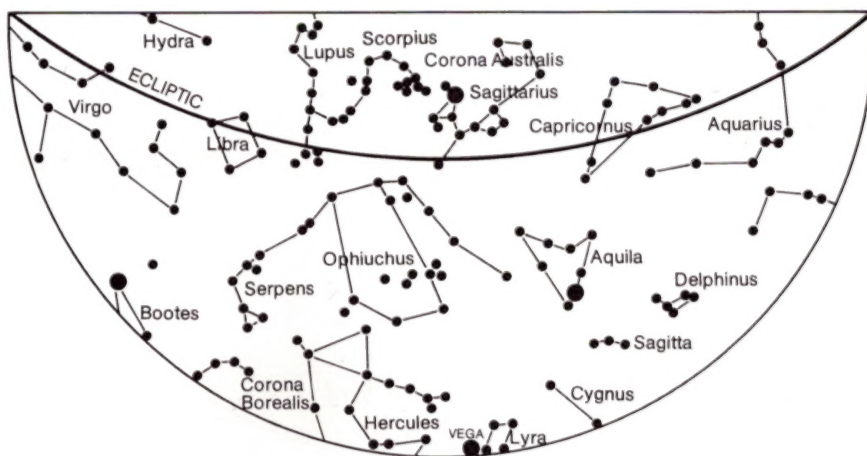
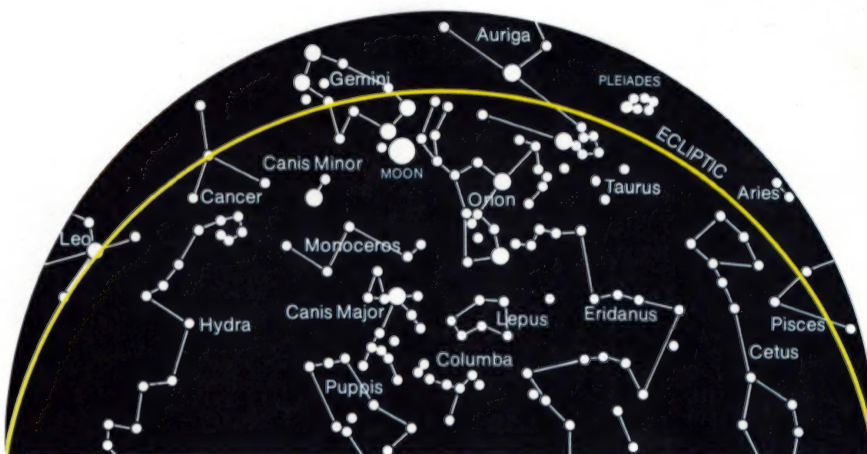
Far right: in traditional astrology, each sign of the zodiac is associated with a particular part of the body

midnight, the constellation of Scorpius will be directly beneath your feet, and the constellation of Taurus will be visible in the southern sky. Eastward from Taurus, the constellations will be Gemini, Cancer, and Leo; westward they will be Aries and Pisces.

That is what you will actually see in the sky; but all astronomical and navigational tables are based on the assumption that the spring equinox is still at 0° Aries, as it was nearly 2000 years ago. So we must now imagine an entirely artificial zodiac circle, in which the Sun is just entering Capricorn, with Cancer just coming to the mid-heaven in the southern sky at midnight; then, eastward, the zodiac signs will be Leo and Virgo, with Libra just appearing over the eastern horizon; and westward will be Gemini and Taurus, with Aries disappearing below the western horizon.

The zodiac in the heavens

We begin to draw our horoscope, therefore, as a circle, divided into 12 equal parts to represent the 12 parts of the zodiac, which approximate to the 12 months. The top of the circle represents the mid-heaven, the highest point of the Sun's daily travel, and to the left and right are the eastern and western horizons. As the Earth revolves (from right to left, as it were), Libra will gradually rise in the east; at midnight of the winter solstice it is the ascendant sign. At dawn the ascendant sign will be Capricorn; and at midday the



♈	Capricorn
♉	Aquarius
♊	Pisces
♋	Aries
♌	Taurus
♍	Gemini
♎	Cancer
♏	Leo
♐	Virgo
♑	Libra
♒	Scorpio
♓	Sagittarius
☉	Sun
☾	Moon
☿	Mercury
♀	Venus
♁	Earth
♂	Mars
♃	Jupiter
♄	Saturn
♅	Uranus
♆	Neptune
♇	Pluto

sufficiently accurate. Clock time is derived from Greenwich Mean Time; that is, from a calculation of the average length of a day, and the establishment of the average time at which the Sun is due south and at its zenith—because of small variations in the movement of the Earth, midday by Sun time can be as much as 20 minutes out. Astrologers therefore use star time, or 'sidereal time', which is similarly measured from the equinox; astronomers also use sidereal time to calculate at which part of the sky to point their telescopes, so that they can observe a particular star at a particular time.

Casting a horoscope

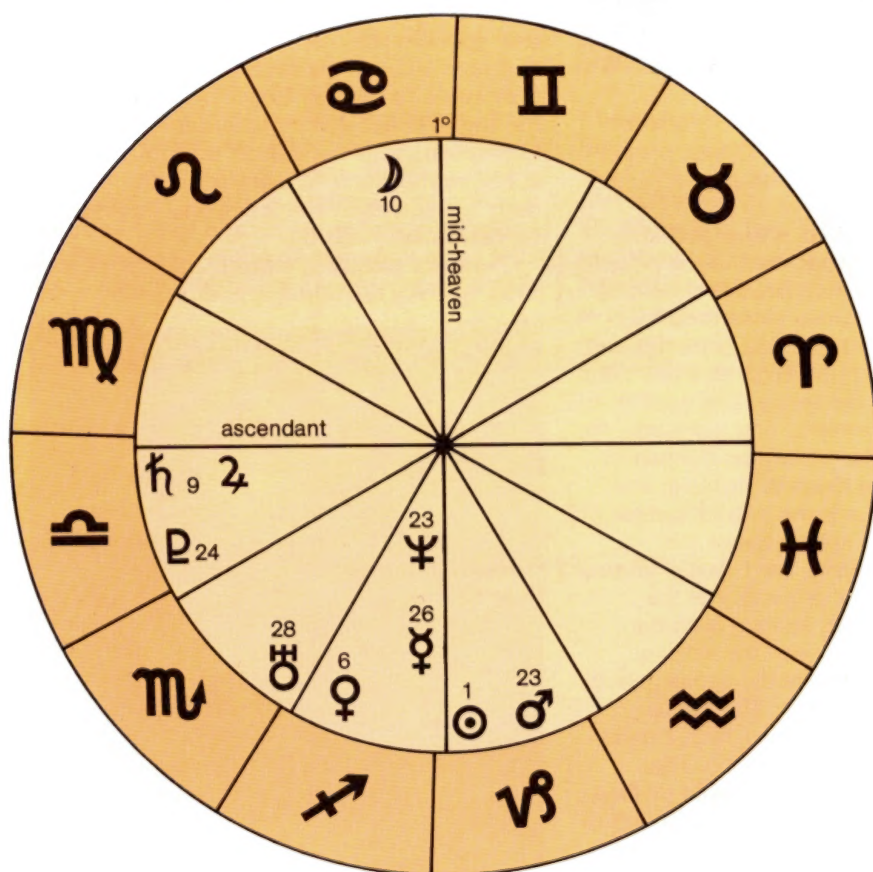
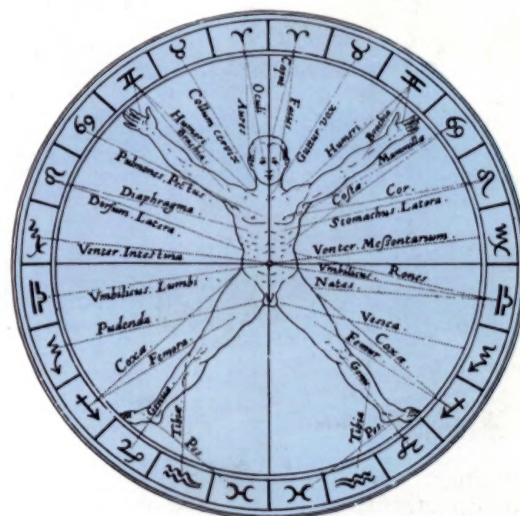
It is also necessary to make corrections for local clock time. When it is midnight in Britain, on or near the Greenwich meridian, it is midday in the central Pacific, with the Sun blazing high in the sky, and the sign of Aries just rising on the eastern horizon. Fortunately the calculations to change local time to GMT and then to sidereal time are very simple; once they are done it is a matter of minutes to look up the planetary positions in the *ephemeris* and draw up the horoscope.

This, then, is a horoscope: a map showing the positions of the planets relative to one another, and their orientation within the zodiac circle. Earth is the small dot at the centre of the circle, and all the way down the Greenwich meridian to the equator the horoscope remains essentially the same. Below the equator, where the Sun appears not in the southern sky but the northern sky, the map,

or horoscope, is simply inverted.

The interpretation of the horoscope is based upon certain long-established rules. The Sun represents the real self, the fundamental ego; the ascendant represents the physical characteristics, the outward appearance; and the Moon denotes the soul, the subconscious psychological nature. In the horoscope we have drawn up the Sun is unequivocally in Capricorn, and will remain there for nearly four weeks; the Moon is in Cancer for two days before moving into Leo; and the ascendant sign is Libra.

In popular magazine astrology, it is only the position of the Sun that is considered: someone born in late December or the first three weeks of January is a Capricornian, and



that is all that need be said. Capricornians, say the astrological textbooks, are strong-willed but self-centred, suspicious of others, clever in argument but likely to lose control of the situation by a sudden outbreak of irresponsibility. But Moon in Cancer denotes someone who is emotionally committed to domestic security and a stable marriage; while the ascendant Libra suggests someone of average height, well-formed and good-looking, with long blond hair, blue eyes and a healthy complexion.

Conjunctions and characters

This is just the beginning of astrological interpretation. Venus in Sagittarius is supposed to indicate a frank and open person, but one who values religious conformity; while Mercury and Neptune in conjunction in Sagittarius would be interpreted as revealing someone who could gain a reputation as a prophet. Mars in Capricorn denotes the attainment of material success and social standing; Jupiter and Saturn conjunct in Libra suggest someone who will apply experience to the settling of all kinds of problems, and probably become wealthy thereby.

There is no doubt that this kind of analysis already begins to give us a picture of a certain kind of person; whether any of those born at midnight on 22 December 1980 really

Right: in India, as in all other developed cultures of the world, astrology was long established as a science. This border design, from the early 17th-century *Jahangir's album*, reveals that the working tools of the astrologer have hardly changed in the course of many hundreds of years



develop in this way remains to be seen. Traditional astrology goes further; and it is particularly in these further refinements that modern scientific research has shown some correlation with the traditional beliefs.

Planetary aspects

In the more detailed analysis, the 'aspects' become of particular importance. These are the positions of the planets relative to one another in the sky. We all know, for instance, that when the Sun and Moon are in conjunction, or when they are opposed, as in the horoscope under discussion, the aggregate gravitational pull produces the phenomenon known as spring tides; while when the two are at right angles to one another – square, as it is known in astrology – the height of tides is at a minimum and we get neap tides. A similar kind of gravitational effect can be envisaged as being produced by the smaller or more distant planets: two planets conjunct or opposed reinforce each other's effect; two planets square to one another – separated by 90° or three zodiac signs – reduce each other's effect; and planets 'trine' to one another – that is, making up the points of an equilateral triangle, and separated one from the other by 120° or four signs of the zodiac – are balanced when there are planets at all three points of the triangle, but otherwise 'drag', as it were, the planetary effect to one side when there are only two.

One other element of astrological interpretation needs to be considered before the significance of the horoscope is fully understood. The ancient Babylonians saw the planets wandering about the sky like travellers in the desert; and they imagined that

Right: an Arabic model of the celestial sphere, made in the 18th century

Far right: a diagrammatic representation of the celestial sphere. The stars should be imagined painted on the inside surface of the sphere, with the Earth as a tiny point at the centre. The thick horizontal ring represents the horizon, so that the part of the heavens visible at any time is the interior surface of the sphere above the horizon. The celestial equator is the projection of the Earth's equator onto the sphere, and the ecliptic represents the apparent path of the Sun. The zodiac constellations lie in a band along the ecliptic. The sphere is envisaged divided into 12 'houses', each house being the home of one of the planets

every so often they returned to their own houses, which they ruled like the master or mistress of a household. The Sun, obviously, was at the height of his powers in mid-summer: he ruled in the house of Leo. The Moon, the queen of the planets, sat at the Sun's left hand: she ruled in Cancer. The other five planets, who roamed through day and night, each had two houses: one for daytime, and one for night-time. Thus Mercury ruled in the day house of Virgo, and in the night house of Gemini; Saturn ruled in Capricorn as his day house, and in Aquarius at night; and so on. When the planets were in their houses, their influence was believed to be particularly strong.

A rather different concept of houses was subsequently introduced: in due course some

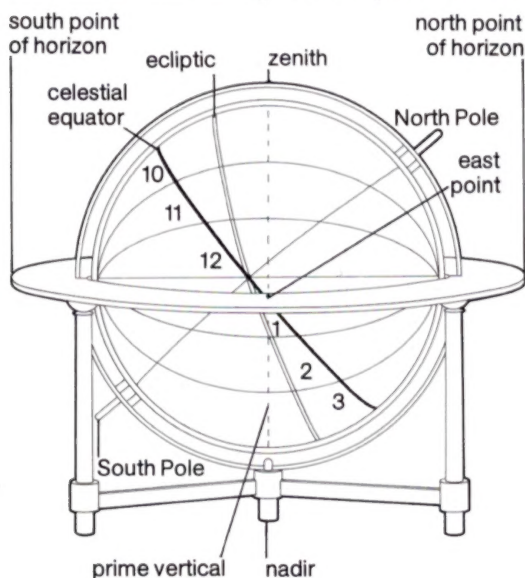


astrologers began to define the mid-heaven as the dividing line between two houses. If this is so, and we then divide the horoscope into 12 houses of equal size, that to the east of the zenith will contain 29° of the sign at the zenith and 1° of the next sign west, and so on all round the circle. The great astronomer and astrologer Ptolemy, who practised in Alexandria in the second century AD, employed this method of house division, which is known as the 'equal house' method.

Arabian wisdom

In later centuries the Arabs, who had gained possession of all the ancient manuscripts from the library at Alexandria, became fascinated with mathematics, and introduced all sorts of complicated methods of calculating house divisions. The equal house system of Ptolemy divides the ecliptic – the apparent path of the Sun through the zodiac – into 12 equal houses. The system of the Arab mathematician Ibn Ezra – known in Europe as the Regiomontanus system – divides the celestial equator into 12 equal houses. This is all very well for astrologers near the Earth's equator, for there the difference is negligible, but in the high latitudes as much as 50° of the zodiac must be crammed within 30° of the horoscope for certain signs, while other signs must be stretched so that only 15° occupy one twelfth of the horoscope. There are other systems, based on different principles, but the most ridiculous of all is the system of Placidus. This is based upon the time taken by any degree of the zodiac to rise from the lowest part of the horoscope circle to the mid-heaven. Since above the Arctic Circle many degrees of the zodiac remain always above the horizon, these parts of the zodiac do not appear in a Placidian horoscope at all. The only reason why this extraordinary system has survived is that the most readily available *ephemeris* is Raphael's, which contains tables of houses according to Placidus.

Each house of the horoscope is also credited with controlling some part of the



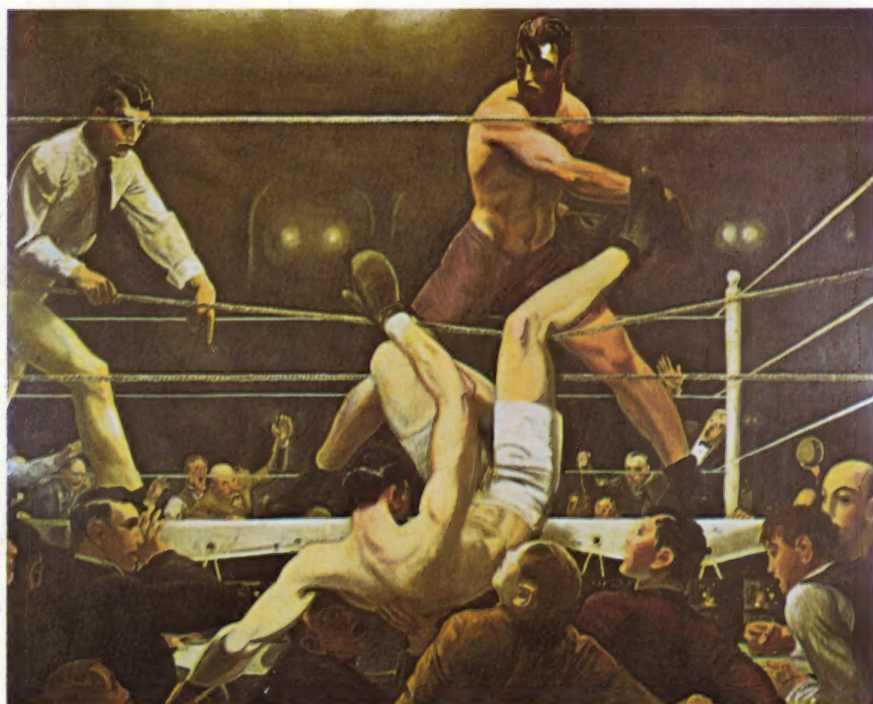
Above: another illustration from the 15th-century manuscript *De sphaera*. The Sun rules only by day, and his house is in Leo. The human occupations over which he exerts a particularly strong influence are concerned with power and domination over other people

subject's destiny, from servants, conditions of employment, illness and recovery (house 6) to secrecy, the psychic faculties and places of concealment (house 12); but astrologers have never been able to agree on whether the division of the horoscope into 12 equal houses should be made from the ascendant, or the mid-heaven, or whether the ascendant or the mid-heaven should fall in the middle of its respective house. Houses are considered very important by many modern astrologers – they are held to represent, in a unique way, the fate of the individual. But the confusion about house division means the significance of the various planets relative to their houses has always been a little obscure.

This has been a very brief survey of the beliefs involved in the interpretation of a drawn-up horoscope; but some understanding of the principles involved is necessary in order to appreciate the remarkable discoveries that have been made in the past decade, discoveries that suggest there may be some justification in the age-old beliefs of astrology.

What is the influence of each planet on the human psyche? See page 610

Science and the dream makers



Psychologists studying dreams in the experimental laboratory have found examples of telepathy and precognition. In the last article of this series, ROY STEMMAN describes attempts to produce dream ESP to order

THE ARTIST'S DREAM puzzled him. It began with images of a number of posts. Then he had the impression of a prize fight. 'I had to go to Madison Square Garden to pick up tickets to a boxing fight,' he recalled, 'and there were a lot of tough punks around — people connected with the fight around the place.' Why should he have such a dream? He had no interest in boxing and had never been to a fight.

But there *was* a reason for the dream. The artist was a guinea pig in the dream laboratory at Maimonides Medical Center, State University of New York. He had allowed himself to be wired up to a machine that monitored his brain activity during sleep; as soon as it showed that he had been dreaming, the researchers woke him up and asked him to describe his dream.

In another part of the Maimonides laboratory a woman was looking at a picture that had been chosen at random from a pool of 12. She concentrated on trying to communicate it to the sleeping artist. And the target picture on this occasion was a painting that showed Jack Dempsey being knocked out of the ring at Madison Square Garden.

When independent judges were shown a verbal description of the sleeper's dream impressions, together with the 12 pictures in the target pool, they had no difficulty in

matching it with the painting of Dempsey's fight. The dream was a spectacular hit.

The experiments at the Maimonides dream laboratory were conducted for over 15 years from the early 1960s, and were designed specifically to look for telepathy between dreaming subjects and waking agents who 'transmitted' pictures to them. They found a particularly good subject, Dr William Erwin, and an equally good agent, Sol Feldstein, who was a doctoral student. The research team were able to conduct telepathy-in-dream experiments with them that yielded results far better than chance could be expected to produce; the odds were in fact 1000 to 1 against chance being responsible.

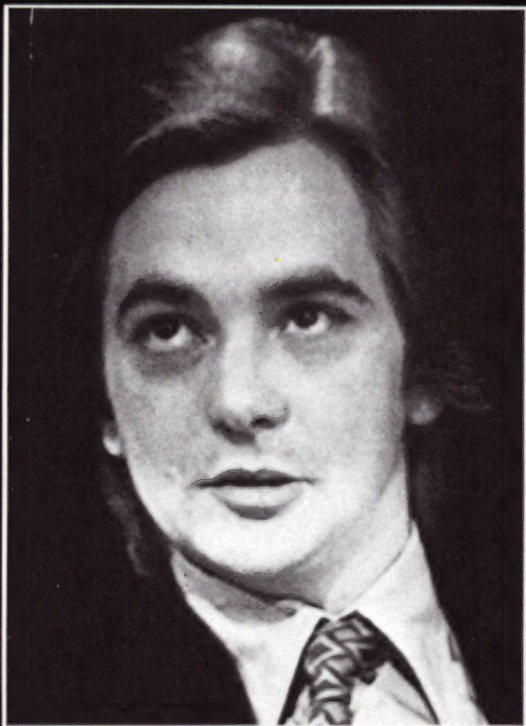
But every so often the researchers came upon cases where, instead of receiving someone else's thoughts, a dreamer would apparently have a glimpse of a future event. This came as no surprise to Dr Montague Ullman, the New York psychiatrist who led the Maimonides team. He had himself experienced a premonition of the future in one of his dreams.

One night Dr Ullman dreamed that he met a fellow dream researcher, Dr Krippner, and was surprised to see that he had a massive, bleeding lesion on his face. The dream startled him so much that he awoke 'with a sinking sense of terror'. Later that day Dr Ullman visited a part of New York City with which he was unfamiliar. He was surprised to see a man whose walk — 'a kind of hunched-over shuffle' — reminded him of Dr Krippner. Convinced that it was his colleague, but puzzled that he should also be in that part of the city, Dr Ullman crossed the road to speak to him. As he approached, however, he realised it was not Dr Krippner — but the man had 'the same, horrible, ulcerating lesion

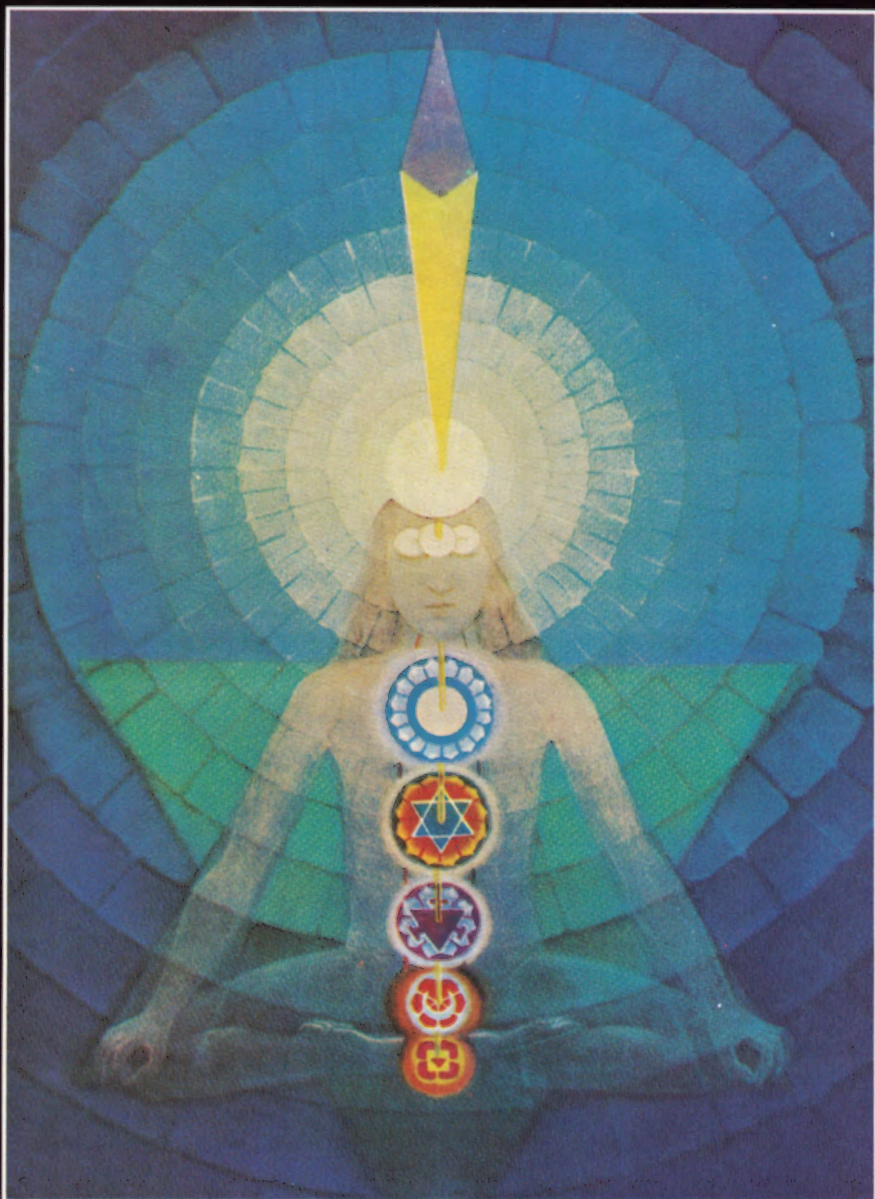
Above: Luis Angel Firpo, knocks Jack Dempsey out of the ring. This picture, transmitted telepathically to a sleeper, triggered a dream about boxing

Below: Dr Montague Ullman monitors the brain waves of a sleeper in his dream lab

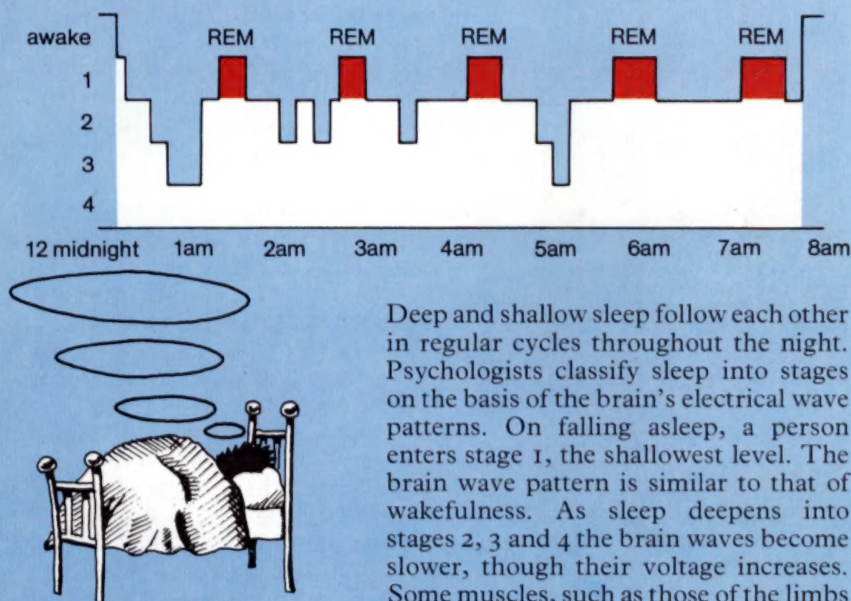




An experiment in mass telepathy. For six nights in 1971 the Grateful Dead's audiences were enlisted as 'senders'. The 'receiver' was Malcolm Bessent (above), sleeping at the dream laboratory. One night the audience 'sent' this picture of the seven spinal chakras (right). In yoga these are claimed to be bodily energy centres. Bessent's dream description referred to: using natural energy; an 'energy box' to catch sunlight; someone levitating; and a spinal column. Note the figure's halo, which could have stimulated the idea of sunlight



The dreamer observed



Deep and shallow sleep follow each other in regular cycles throughout the night. Psychologists classify sleep into stages on the basis of the brain's electrical wave patterns. On falling asleep, a person enters stage 1, the shallowest level. The brain wave pattern is similar to that of wakefulness. As sleep deepens into stages 2, 3 and 4 the brain waves become slower, though their voltage increases. Some muscles, such as those of the limbs

and the jaw, relax while others, such as those that push food along the digestive tract, continue normally. After about 1½ hours the brain waves suddenly return to the stage 1 pattern, while the body becomes yet more relaxed and completely immobile – except for the eyes, which begin quick, jerky movements behind the closed eyelids. It is difficult to rouse the sleeper from this REM (rapid eye movement) sleep, but when this is done the sleeper nearly always has a dream to report, which may be vivid and full of action. Typically, REM sleep lasts about 20 minutes; the whole cycle is then repeated. Later cycles are shallower than earlier ones. Volunteers have been deprived of their dreams by being woken when REMs begin. Even after months of this, there is usually little effect on waking life, but the volunteers compensate by spending much more of the night dreaming, as soon as this is again permitted by the experimenters.

around his mouth' that he had seen in his dream the night before.

This was a spontaneous dream experience, but Dr Ullman found the same shift in time occurring in the laboratory, too. In early 1971 the rock band the Grateful Dead took an interest in the Maimonides telepathy research and visited the dream laboratory. The research team decided to enlist the musicians' help in an experiment designed to discover whether telepathic communication is stronger if more than one agent is involved. The band was giving six concerts in New York, 45 miles (70 kilometres) from the research unit, and agreed to ask each night's 2000-strong audience to act as telepathic agents.

On the evening of each concert an English psychic, Malcolm Bessent, went to sleep at the Maimonides laboratory under the watchful eye of the research team. At the concert a picture of Bessent was briefly projected onto a screen. Then another picture, selected at random, was shown for 15 minutes while the Grateful Dead played their music, and the audience tried to transmit the picture.

When Bessent's dreams were analysed, it was found that he had succeeded in scoring four 'hits' out of six. And the story does not end there: it has an unexpected twist. The researchers wondered if it would be possible for someone else to 'intercept' the telepathic communication and describe the pictures. They asked another of their laboratory subjects, Felicia Parise, to try to tune into the concert audience's thoughts, but the audience was not told she was doing so. Taken at face value her results were disappointing, because there was only one hit. But the team noticed a remarkable displacement effect.

On three nights Miss Parise's impressions

bore no resemblance to the picture that was being shown to the audience at that time. But they were impressive descriptions of images that either had been shown on earlier nights or were still to be randomly chosen and projected. She seems somehow to have seen into both the past and the future.

Psychical researchers have long been aware that dreams provide a wealth of paranormal information. There were apparently many dream warnings of the Aberfan disaster of 1966. The tiny Welsh village was overwhelmed when a coal tip subsided, killing 144 people. When Dr John Barker analysed 31 supposed premonitions of the tragedy, he found that 28 occurred in dreams.

Detection of dreaming

Until the 1950s the problem for investigators of dream premonitions was that most people have no recollection of their dreams, or rapidly forget them. But then it was found that, by waking a person after a period of 'rapid eye movement' sleep (see box), an account of a dream was almost always forthcoming. The technique also enabled researchers to time 'transmission' of mental images to a sleeper to coincide with a dreaming phase.

Dreams vary in nature, and studies of one kind in particular – the lucid dreams – are exciting a great deal of interest. The name might suggest merely a particularly vivid dream, but the term is in fact used to describe experiences in which the sleeper *knows* he is dreaming and can look at his dream objectively, even critically, and perhaps even control its content.

Lucid dreams have been the subject of study and discussion for many years. A Dutch investigator, Dr van Eeden, began

recording his own dreams in 1896, and after three years started to distinguish lucid dreams from the others, recording 352 in all. The following had a great impact on him:

In May, 1903, I dreamed that I was in a little provincial Dutch town and at once encountered my brother-in-law, who had died some time before. I was absolutely sure that it was he, and I knew that he was dead. . . . He told me that a financial catastrophe was impending for me. Somebody was going to rob me of a sum of 10,000 guilders. I said that I understood him, though after waking up I was utterly puzzled by it and could make nothing of it. . . .

I wish to point out that this was the



only prediction I ever received in a lucid dream in such an impressive way. And it came only too true, with this difference, that the sum I lost was 20 times greater. At the time of the dream there seemed not to be the slightest probability of such a catastrophe. I was not even in possession of the money I lost afterwards. Yet it was just the time when the first events took place – the railway strikes of 1903 – that led up to my financial ruin.

Dr Keith Hearne, a research psychologist at Hull University, is pioneering a new approach to dream research through lucid dreaming, and he is coupling his study with experiments in ESP. He makes the point that every night something like 400,000 people in the United Kingdom experience nightmares; it would be very easy to find similarities between some of these and later events and conclude that they were premonitions.

When a sleeping person is dreaming, not only does he experience rapid eye movements, but his muscles become virtually paralysed. So, even though the dreamer is having a lucid dream and therefore knows he is dreaming, he cannot signal this fact to the researcher by, for example, switching a

button, because his fingers will not move. Dr Hearne decided to see if communication could take place between sleeper and researcher using eye movements as signals. By pre-arrangement with a subject, Alan Wordsley, it was agreed that eight left-right movements of the eyes would indicate that a lucid dream was happening at that moment. The first such communication was recorded in the Hull dream laboratory in April 1975. Since then the communication has become more sophisticated. Using a pre-arranged code, Wordsley can signal that he is flying, or has just landed, or is doing some other deliberate act in his dream. It was, however, very laborious work since, after spending 45 nights in the laboratory, Dr Hearne had recorded only eight lucid dreams. So he devised a 'dream machine' that provides 'conscious controllable dreams'. It detects that a sleeper has begun to dream and then signals to the sleeper by applying a small voltage to his wrist. The sleeping mind then knows that it is dreaming, and the dream becomes a lucid one.

Dream telepathy

Dr Hearne also discovered that the lucid dreamer can signal to the waking world by altering his breathing pattern. He has used this fact in a novel way in order to test ESP. When a sleeper realises he is dreaming, he makes rapid breathing movements. A bedside black box responds to this and immediately sets off an automatic dialling machine. When the other participant in the experiment receives a telephone call and there is silence on the line, he or she knows that the subject is having a lucid dream at that moment. A picture card is selected at random by the recipient of the call and a mental picture is sent to the dreamer just as in the telepathy experiments at Maimonides Medical Center. Dr Hearne's work on ESP in lucid dreams continues and the results are eagerly awaited.

Since ancient times dreams have been regarded as channels of occult or otherwise extraordinary knowledge. It may indeed be that in the dreaming state human beings are at their most sensitive to every subtle influence impinging on them – from other minds, from the wider Universe, and even from the past and future. Now experimental scrutiny of psychic activity during dreaming has begun.

The new work on lucid dreaming suggests that a great advance in our understanding of this aspect of the paranormal is imminent, thanks to the active participation of the dreamer. As Kenneth Hearne says:

Lucid dreams are the ideal state for testing psi because the dreamer knows he is dreaming and is taking part in a psi experiment, so he can look for a number or an image. Lucid dreams may well be the royal road to a knowledge of psychic phenomena.

Further reading

J. W. Dunne, *An experiment with time*, Faber 1927
Stuart Holroyd, *Dream worlds*, Aldus 1976
M. Ullman, S. Krippner, and A. Vaughan, *Dream telepathy*, Turnstone 1973

The day the Norfolks disappeared

One of the most frequently repeated stories of mysterious disappearances concerns an entire Norfolk regiment – allegedly abducted by a UFO in 1915. PAUL BEGG examines the story in the light of new evidence

THERE ARE MANY STRANGE accounts of people having been abducted by a UFO. In most cases the unfortunate victim is returned to Earth and able to tell his story, often to an incredulous audience who not unnaturally express considerable disbelief. But sometimes the victim disappears forever, his fate to remain unknown. These cases are rare because a number of witnesses are required if more prosaic explanations for the disappearance are to be dismissed. Of this latter category is the case of the vanishing Norfolks, one of the most bizarre of such incidents and accordingly featured in dozens of books about UFOs, the Bermuda Triangle, and other 'paranormal' mysteries. But is it – can it possibly be – true?

The incident allegedly took place in August 1915 during the ill-fated Gallipoli campaign. According to a statement made by three of the original witnesses, 22 members of a New Zealand field company saw a large number of British soldiers, later identified as the 'First-Fourth Norfolk Regiment', march into a strange loaf-of-bread shaped cloud that was straddling a dry creek bed. After the last man had entered, the cloud lifted and moved off *against* the wind. Not one of the soldiers was ever seen again.

The New Zealanders' story contained

Below: troops landing at Anzac Cove, Gallipoli, in 1915. Conditions were appalling; dysentery decimated the ranks and corpses lay everywhere, adding to the nightmare

some obvious errors; the First-Fourth Norfolk was not a regiment, for example, but a battalion of the Royal Norfolk Regiment. None of the errors has ever been corrected in any of the books that feature the story, which suggests that it has never been substantiated, the authors having simply copied the myth from one another.

This opinion is supported by one further and very important fact: the First-Fourth Norfolk did not disappear from Gallipoli in August 1915 or at any time or place thereafter. There is ample evidence to show that



they were in active service until the end of the year, when they were withdrawn from Gallipoli and sent to another theatre of war.

This fact would be sufficient to dispose of the New Zealanders' story of cosmic abduction as a figment of someone's imagination, but, perhaps coincidentally, it is a matter of undisputed historical fact that another battalion of the Royal Norfolk Regiment, the First-Fifth, *did* disappear at Gallipoli in August 1915, their fate never having been satisfactorily ascertained. Therefore, if the New Zealanders saw any Norfolks abducted, those Norfolks could only have been the First-Fifth. So is it possible that, bizarre though their story most certainly is, 22 members of a New Zealand field company did witness the fate of the First-Fifth Norfolk? If not, where did their story come from, and what was the First-Fifth's fate?

The twisting trail in search of some answers begins in Dereham, a small market town not far from Norwich, England. It was here, as part of the predominantly East Anglican 163rd Brigade, that the First-Fourth and First-Fifth Norfolks prepared to go to war.

They were Territorials – called 'Saturday night soldiers' by men of the regular army – but they belonged to a regiment with a long and distinguished history going back to 1685, when it was raised by King James II at the time of Monmouth's Rebellion. At that time it was called Colonel Henry Cornwall's 9th Regiment of Foot.

The Norfolks embarked for Gallipoli on 29 July 1915. The Gallipoli campaign was fought for control of the Dardanelles – the ancient Hellespont – a long, narrow channel extending some 40 miles (65 kilometres) along the Gallipoli Peninsula in Turkey and

Below: a corner of the ANZAC position. Digging in was a necessary evil in a slow-moving war, providing both shelter and cover. But the overcrowding and less than perfect sanitation, added to the heat and flies, meant a squalid death for many before they had fired a shot. It was in such chaotic conditions that the Norfolks 'disappeared'

Bottom: Turkish artillery pound the ANZACS during the advance on Tekke and Kavak Tepe

connecting the Mediterranean with the Black Sea, for which reason it had acquired strategic importance following the alliance between Turkey and Germany.

The Gallipoli Peninsula is exquisitely beautiful in spring and early summer, but from May onwards it bakes under a relentless sun and by August it is one of the most inhospitable places on Earth. It was on 10 August, at the height of the terrible summer, that the Norfolks landed at Suvla Bay and surveyed what had already become the graveyard for so many men.

Not far from the beach was a large salt lake. Dry in summer, it reflected the harsh glare of the sun. Beyond lay the battlefield, Suvla Plain, and in the distance a semicircle of bleak hills stretched from north to south,



Disappearances

giving the plain the appearance of a giant arena. The northernmost was Kiretch Tepe, in the middle were the twin heights of Kavak Tepe and Tekke Tepe, and to the south was Sari Bair.

The Gallipoli campaign has gone down as one of the worst theatres of war in recent military history and to those Norfolks who had deluded themselves that they were off on a great adventure, the sights that met their eyes must have seemed like a nightmare vision of hell.

Conditions were appalling. The trenches were like ovens; a hot wind, pungent with the stench of death, stirred a fine dust across the plain; the food, the trenches, the latrines and the corpses were infested with a vile, bloated green fly – called the ‘corpse fly’ by the men because it feasted on the bodies of the dead and wounded – that spread a particularly virulent form of dysentery from which no soldier escaped and that reduced many to walking skeletons.

The troops, riddled with disease, were exhausted; corpses lay about in great numbers and it was by no means unusual to see the face or hands of a hastily buried comrade protruding from the ground; morale was low and a miasma of defeat hung heavy in the air.

The Norfolks had no experience of combat and in normal circumstances they would have been given time to acclimatise in a quiet sector, but Sir Ian Hamilton, Commander-in-Chief of the Mediterranean Expeditionary Force, believed that the only chance of wresting victory from the jaws of dreadful defeat lay in the use of his fresh forces in a major offensive.

Into the jaws of death

Hamilton envisaged a bold, sweeping attack on Tekke and Kavak Tepe and it was arranged that under cover of darkness on the night of 12 August the 54th Division (of which the Norfolks’ brigade was a part) should advance to the foothills and prepare to attack at dawn the next day. However, it was believed that a cultivated area called Kuchuk Anafarta Ova, over which the night advance would take place, was held by enemy snipers and it was accordingly decided that the Norfolks’ 163rd Brigade should move forward and clear the area during the afternoon of 12 August.

The advance that afternoon was a complete and utter fiasco, a prime example of the muddle and incompetence that marked the whole Gallipoli campaign. It was to begin at 4 p.m. with artillery support, but there was a delay of 45 minutes; however faulty communications prevented the artillery from being informed and they opened fire as scheduled, thereby wasting their support. The area was totally unreconnoitred, commanding officers were unfamiliar with the terrain and uncertain about their objective, most of the maps hurriedly issued at the last moment only depicted another part of the



Top: the ‘glorious fallen’. The effects of delay in burial and the burning heat made identification of the corpses often impossible

Above: Major-General Sir Ian Hamilton, Commander-in-Chief of the Mediterranean Expeditionary Force, under whose command 46,000 men lost their lives – including the 267 men of the Norfolks

Peninsula, and the strength of the enemy was completely unknown.

The 163rd Brigade, with the First-Fourth Norfolk bringing up the rear, had advanced no more than about 1000 yards (900 metres) when it became obvious that a mistake had been made in trying to cross the open plain in daylight. The strength of the enemy was greater than had been supposed and the main body of the brigade encountered heavy machine-gun fire and were forced to ground. However, on the right flank the First-Fifth Norfolk encountered less stiff opposition and pressed forward.

Sir Ian Hamilton described the following events in a dispatch to Lord Kitchener, the Secretary of State for War:

In the course of the fight, creditable in all respects to the 163rd Brigade, there happened a very mysterious thing . . . Against the yielding forces of the enemy Colonel Sir H. Beauchamp, a bold, self-confident officer, eagerly pressed forward, followed by the best part of the battalion. The fighting grew

hotter, and the ground became more wooded and broken. At this stage many men were wounded or grew exhausted with thirst. These found their way back to camp during the night. But the Colonel, with 16 officers and 250 men, still kept pushing forward, driving the enemy before him. . . . Nothing more was seen or heard of any of them. They charged into the forest and were lost to sight or sound. Not one of them ever came back.

Two hundred and sixty-seven men had vanished without trace!

The failure of the advance that afternoon delivered a crushing blow to Sir Ian Hamilton's hope of turning the tide of the campaign and the evacuation of Allied forces at the end of 1915 was a major defeat. The Gallipoli campaign had lasted eight and a half months and cost the lives of about 46,000 soldiers, a horrific number by any previous standards of modern warfare. In 1916 the Government appointed a Royal Commission to investigate the causes of the defeat. A heavily censored report, *The final report of the Dardanelles commission*, was released in 1917 and another in 1919. It was not until 1965 that a declassified edition was made available – a significant date as we shall see.

The fate of the First-Fifth Norfolk remained a mystery for four years when there was a further development in the story.

At the end of 1918 the British returned to



Above: a poster celebrating the Turkish victory over the invading ANZAC forces, Gallipoli, 1915

Below: Turkish troops. Knowing the terrain, used to the climate and far better organised, their victory over the ANZAC troops rapidly became inevitable



Gallipoli as the ultimate victors. A soldier of the Occupation Forces was touring the battlefield when he found a cap badge of the Royal Norfolk Regiment, and on making enquiries he learned that a Turkish farmer had removed a large number of bodies from his property and dumped them in a nearby ravine. On 23 September 1919, following the unpleasant task of recovering the bodies, an officer commanding a Graves Registration Unit triumphantly announced:

We have found the Fifth Norfolk – there were 180 in all: 122 Norfolk and a few Hants and Suffolks with 2/4th Cheshires. We could only identify two – Privates Barnaby and Carter. They were scattered over an area of about one square mile [3 square kilometres], at a distance of at least 800 yards [750 metres] behind the Turkish front line. Many of them had evidently been killed in a farm, as a local Turk, who owns the land, told us that when he came back he found the farm covered with the decomposing bodies of British soldiers which he threw into a small ravine. The whole thing quite bears out the original theory that they did not go very far on, but got mopped up one by one, all except the ones who got into the farmhouse.

'We have found the Fifth Norfolk . . .' Although generally considered the last word on the fate of the First-Fifth Norfolk, it is evident that this statement was somewhat premature. Only 122 Norfolks were found, which leaves more than half the men who vanished unaccounted for. Their fate remains a mystery – unless, of course, the New Zealanders' story of the strange cloud is true.

Why was the fate of the Norfolks kept secret for 50 years? See page 606

Coincidences and connections



Below: the German philosopher Arthur Schopenhauer (1788–1860), who believed that coincidences were a reflection of the 'wonderful pre-established harmony' of the Universe



Every one of us has, at some time, experienced a coincidence. Mathematicians explain them away as mere chance events – but there are those who seek deeper reasons. PERROTT PHILLIPS investigates

ON THE EVENING OF 28 JULY 1900, King Umberto I of Italy dined with his aide in a restaurant in Monza, where he was due to attend an athletics meeting the next day. With astonishment, he noticed that the proprietor looked exactly like him and, speaking to him, he discovered that there were other similarities.

The restaurateur was also called Umberto; like the King, he had been born in Turin – and on the same day; and he had married a girl called Margherita on the day the King married his Queen Margherita. And he had opened his restaurant on the day that Um-

Above: the assassination of King Umberto I of Italy by the anarchist Bresci on 29 July 1900. His death and important events in his life were astonishingly closely paralleled by the life of another Umberto – a restaurant proprietor in a small town in northern Italy

berto I was crowned King of Italy.

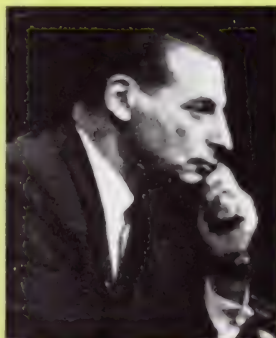
The King was intrigued, and invited his double to attend the athletics meeting with him. But next day at the stadium the King's aide informed him that the restaurateur had died that morning in a mysterious shooting accident. And even as the King expressed his regret, he himself was shot dead by an anarchist in the crowd.

Another strange coincidence connected with a death occurred much more recently. On Sunday 6 August 1978 the little alarm clock that Pope Paul VI had bought in 1923 – and that for 55 years had woken him at six every morning – rang suddenly and shrilly. But it was not six o'clock: the time was 9.40 p.m. and, for no explicable reason, the clock started ringing as the Pope lay dying. Later, Father Romeo Panciroli, a Vatican spokesman, commented, 'It was most strange. The



The Renaissance philosopher Pico della Mirandola, one of a long line of thinkers, starting with Hippocrates, the 'father of medicine', who believed that the world was governed by a principle of wholeness – and that coincidences could be explained as like events seeking each other out

These foolish things...



The most striking coincidences often involve the most commonplace of objects or occasions, like the bizarre experience related by the Chicago newspaper columnist Irv Kupcinet (left):

'I had just checked into the Savoy Hotel in London. Opening a drawer in my room, I found, to my astonishment, that it contained some personal things belonging to a friend of mine, Harry Hannin, then with the Harlem Globetrotters basketball team.

'Two days later, I received a letter from Harry, posted in the Hotel Meurice, in Paris, which began "You'll never believe this." Apparently, Harry had opened a drawer in *his* room and found a tie with my name on it. It was a room I had stayed in a few months earlier.'

Pope was very fond of the clock. He bought it in Poland and always took it with him on his trips.'

Every one of us has experienced a coincidence – however trivial – at some time or other. But some of the extreme examples seem to defy all logic, luck or reason.

Powers of the Universe

It is not surprising, therefore, that the 'theory of coincidence' has excited scientists, philosophers and mathematicians for more than 2000 years. Running like a thread through all their theories and speculations is one theme: what are coincidences about? Do they have a hidden message for us? What unknown force do they represent? Only in this century have any real answers been suggested, answers that strike at the very roots of established science and prompt the question: are there powers in the Universe of which we are still only dimly aware?

Early cosmologists believed that the world was held together by a kind of principle of

wholeness. Hippocrates, known as the father of medicine, who lived at some time between 460 and 375 BC, believed the Universe was joined together by 'hidden affinities' and wrote: 'There is one common flow, one common breathing, all things are in sympathy.' According to this theory, coincidence could be explained by 'sympathetic' elements seeking each other out.

The Renaissance philosopher Pico della Mirandola wrote in 1557: 'Firstly, there is a unity in things whereby each thing is at one with itself. Secondly, there is the unity whereby one creature is united with the others and all parts of the world constitute one world.'

This belief has continued, in a barely altered form, in much more modern times. The philosopher Arthur Schopenhauer (1788–1860) defined coincidence as 'the simultaneous occurrence of causally unconnected events.' He went on to suggest that simultaneous events ran in parallel lines and the selfsame event, although a link in



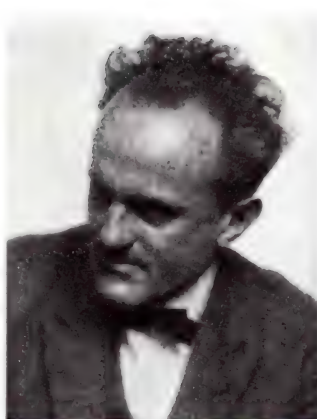
The lying-in-state of Pope Paul VI. At 9.40 p.m. on 6 August 1978, as the Pope lay dying, his bedside alarm clock – set for six in the morning – inexplicably began to ring

totally different chains, nevertheless falls into place in both, so that the fate of one individual invariably fits the fate of another, and each is the hero of his own drama while simultaneously figuring in a drama foreign to him. This is something that surpasses our powers of comprehension and can only be conceived as possible by the virtue of the most wonderful pre-established harmony. Everyone must participate in it. Thus everything is interrelated and mutually attuned.

Probing the future

The idea of a 'collective unconscious' – an underground storehouse of memories through which minds can communicate – has been debated by several thinkers. One of the more extreme theories to explain coincidence was put forward by the British mathematician Adrian Dobbs in the 1960s. He coined the word 'psitron' to describe an unknown force that probed, like radar, a second time dimension that was probabilistic rather than deterministic. The psitron absorbed future probabilities and relayed them back to the present, bypassing the normal human senses and somehow conveying the information directly to the brain.

The first person to study the laws of coincidence scientifically was Dr Paul Kammerer, Director of the Institute of Experimental Biology in Vienna. From the age of 20, he started to keep a 'logbook' of coincidences. Many were essentially trivial: people's names that kept cropping up in separate conversations, successive concert or cloakroom tickets with the same number, a phrase in a book that kept recurring in real life. For hours, Kammerer sat on park



Dr Paul Kammerer who, in 1919, published the first systematic study of coincidence

benches recording the people who wandered past, noting their sex, age, dress, whether they carried walking sticks or umbrellas. After making the necessary allowances for things like rush-hour, weather and time of year, he found the results broke down into 'clusters of numbers' of a kind familiar to statisticians, gamblers, insurance companies and opinion pollsters.

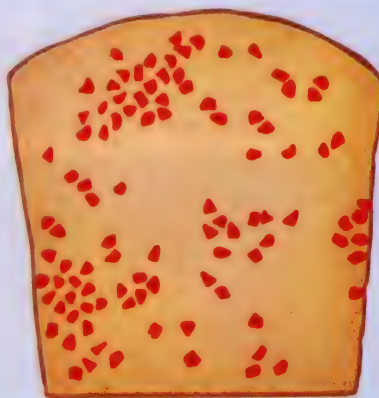
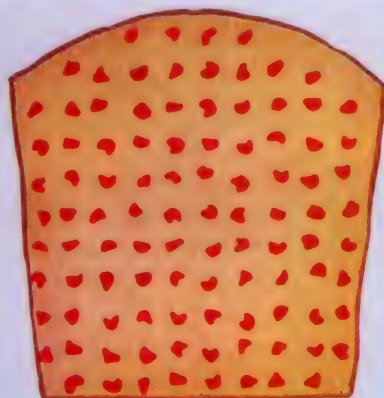
Kammerer called the phenomenon 'seriality', and in 1919 he published his conclusions in a book called *Das Gesetz der Serie* (The law of seriality). Coincidences, he claimed, came in series – or 'a recurrence or clustering in time or space whereby the individual numbers in the sequence are not connected by the same active cause.'

Coincidence, suggested Kammerer, was merely the tip of an iceberg in a larger cosmic principle that mankind, as yet, hardly recognises.

Like gravity, it is a mystery; but unlike gravity, it acts selectively to bring together in space and time things that possess some affinity. 'We thus arrive,' he concluded, 'at the image of a world mosaic or cosmic kaleidoscope, which, in spite of constant shufflings and rearrangements, also takes care of bringing like and like together.'

The great leap forward happened 50 years later, when two of Europe's most brilliant minds collaborated to produce the most searching book on the powers of coincidence – one that was to provoke both controversy and attack from rival theorists.

The two men were Wolfgang Pauli – whose daringly conceived exclusion principle earned him the Nobel Prize for Physics – and the Swiss psychologist-philosopher, Professor Carl Gustav Jung. Their treatise bore the unexciting title: *Synchronicity, an*



The cluster effect

In his book *Homo Faber* Max Frisch tells the extraordinary story of a man who, through a series of coincidences, meets the daughter he never knew he had, falls in love with her and sets in motion a train of events that results in her death. But Faber, a rational man, refuses to see anything more than the laws of chance in his story:

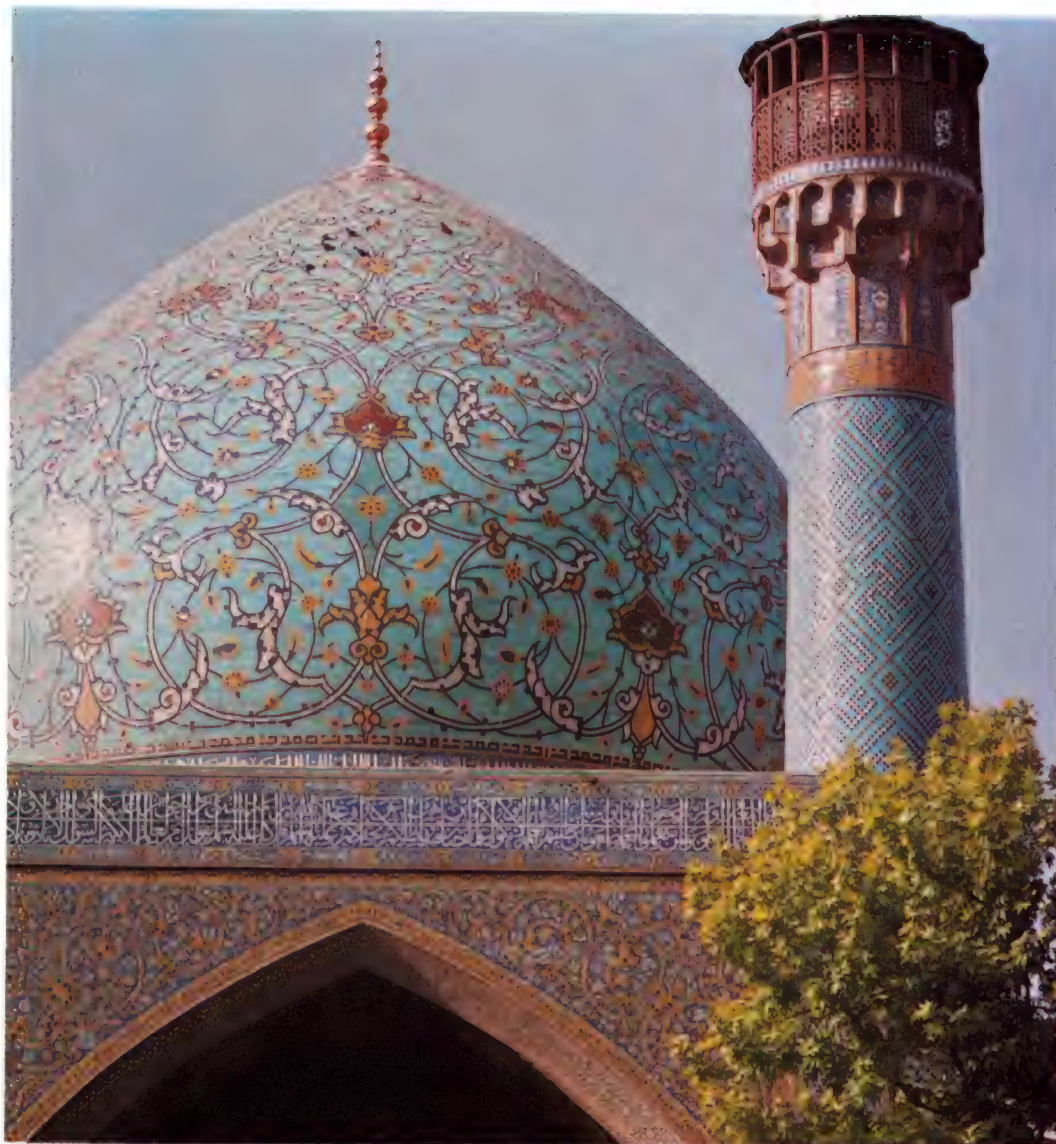
'I don't deny that it was more than a coincidence which made things turn out as they did, it was a whole series of coincidences. . . . The occasional occurrence of the improbable does not imply the intervention of a higher power. . . . The term probability includes improbability at the extreme limits of probability, and when the improbable does occur this is no cause for surprise, bewilderment or mystification.'

Few people could be so matter-of-fact in the face of the events Frisch describes – but Faber may be right. Every mathematician knows that a random distribution of events produces – surprisingly – a clustering effect, just as cherries randomly distributed in a cake will tend to be found in groups (left) rather than in the orderly arrangement one might expect (far left). The mathematician is not surprised by coincidences, or clusters of random events – but neither can he predict them!



Above: Wolfgang Pauli (1900–1958), the Nobel prize-winning physicist who, together with the eminent psychologist C.G. Jung, introduced the concept of *synchronicity* to help explain the occurrence of coincidences

Right: the decorated dome of the mosque of Madresh, Isfahan, Iran. The pattern represents the eternal pilgrimage of the soul – it unrolls in a continuous thread like the breath of the Universe, by which all things are connected. Modern physics suggests that this idea of ‘interconnectedness’ may be of use in providing non-causal explanations of events that are now dismissed as coincidence



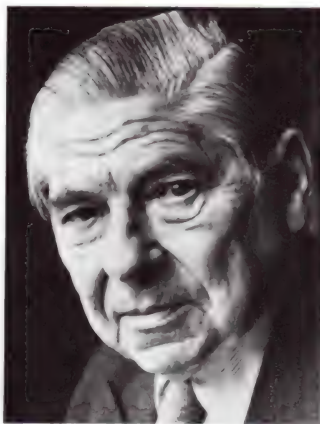
acausal connecting principle. Described by one American reviewer as ‘the paranormal equivalent of a nuclear explosion’, it used the term ‘synchronicity’ to extend Kammerer’s theory of seriality.

Order out of chaos

According to Pauli, coincidences were ‘the visible traces of untraceable principles’. Coincidences, elaborated Jung, whether they come singly or in series, are manifestations of a barely understood universal principle that operates quite independently of the known laws of physics. Interpreters of the Pauli-Jung theory have concluded that telepathy, precognition and coincidences themselves are all manifestations of a single mysterious force at work in the Universe that is trying to impose its own kind of discipline on the utter confusion of human life.

Of all contemporary thinkers, none has written more extensively about the theory of coincidence than Arthur Koestler, who sums up the phenomenon in the vivid phrase ‘puns of destiny’.

One particularly striking ‘pun’ was related



Above: Arthur Koestler, a science journalist who has written extensively about the search for a scientific explanation of coincidence – and its philosophical implications. It was he who coined the apt phrase ‘puns of destiny’ to describe the phenomenon

to Koestler by a 12-year-old English school-boy named Nigel Parker:

Many years ago, the American horror-story writer, Edgar Allan Poe, wrote a book called *The narrative of Arthur Gordon Pym*. In it, Mr Pym was travelling in a ship that wrecked. The four survivors were in an open boat for many days before they decided to kill and eat the cabin boy whose name was Richard Parker.

Some years *later*, in the summer of 1884, my great-grandfather’s cousin was cabin boy in the yawl *Mignonette* when she foundered, and the four survivors were in an open boat for many days. Eventually, the three senior members of the crew killed and ate the cabin boy. His name was Richard Parker.

Such strange and seemingly meaningful incidents abound – can there really be no more to them than mere coincidence?

Eminent scientists have studied coincidence. We present their findings on page 618



when it was about 5 feet [$1\frac{1}{2}$ metres] from the floor it split into two separate pieces, each of which fell in the opposite direction to the other. Mrs Dias quickly picked up the two pieces of stone and found that they fitted together with a strong magnetic attraction. The others present were able to repeat this several times until the stone gradually lost its magnetic force.

Neighbours of the family were also involved in a poltergeist manifestation, which was unusually well-witnessed. During this a local dentist, Mr João Volpe, amassed no less than 312 stones, one weighing over 8 pounds (3.7 kilograms), that had been flung into his house. The happenings apparently centred on an 11-year-old girl. The stones appeared from all directions, yet only once was anybody hit – when a stone appeared in mid-air, tapped three people lightly on the head, and fell to the floor. The witnesses reported that the sensation was like that of being hit by 'a ball of compressed air'.

In 1977 a professional photographer, Graham Morris, was less fortunate. He was struck hard on the forehead by a flying toy brick at the moment he released his shutter. His photograph shows two people facing him, one with folded arms and the other with hands in pockets. So who threw the brick? This took place in the early days of the Enfield poltergeist case (see page 290), when several witnesses saw stones, coins and even a paper handkerchief fall to the floor, as if they had come through the ceiling. Other incidents at Enfield that violated accepted laws of physics included the teleportation (transportation by mysterious means) of a book

Intrusions from elsewhere

Objects that abruptly materialise and others that mysteriously vanish from sight – do they come from and go into another dimension? GUY LYON PLAYFAIR discusses the case for another, invisible, reality

MYSTERIOUS APPEARANCES and disappearances bulk large among the inexplicable happenings that fill the archives of the paranormal. They are frequently an important part of poltergeist activity. Elusive though the relevant evidence is, those who study such cases often become convinced that objects apparently normal in all other respects can suddenly appear 'from nowhere' – and that may mean from another dimension.

A well-documented example of such an event involved a couple enjoying lunch with two guests in the Brazilian town of Jabuticabal, in 1966. In their own words:

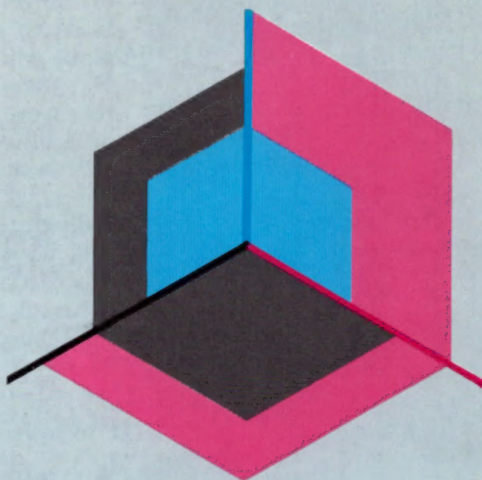
Just as Mrs Dias instinctively looked up at the ceiling, she saw a stone fall, as if it had come from the ceiling, but

Above: London medium Gladys Hayter apparently dematerialising in front of the camera. Taken in daylight with a simple Instamatic, this photograph is only one of a collection of remarkable pictures that capture bizarre effects not visible to the naked eye

Right: the Enfield poltergeist strikes again – a toy brick is mysteriously flung at the photographer at the moment he takes the picture – but who could have thrown it?



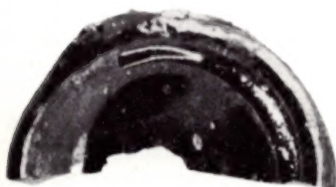
The impossible dimension



Space has three dimensions: every object has length, breadth and depth, and the position of any point is specified by three 'co-ordinates'. For example, each point in a room can be defined by its height above the floor and its distance from, say, the front wall and a side wall. Distances in each dimension can be measured off along a straight line or 'axis' (left). The vertical axis makes right angles (blue) with both the horizontal axes. Each horizontal axis makes right angles (black and red) with the other two axes. If we lived in four spatial dimensions, we could draw a fourth axis at right angles to these three. We cannot – a fourth dimension cannot be pictured.

Right: writer H.G. Wells created a hero whose sojourn in the fourth dimension had the effect of reversing the left and right sides of his body

Below: half a vanadium carbide crystal, the other half having vanished inexplicably when Uri Geller concentrated on it during experiments at Birkbeck College, London, in 1974



into the house next door, which was witnessed by people in both houses; the appearance in mid-air of a piece of plastic, before the eyes of a relative of the family involved; and, most remarkable of all, the sudden appearance of a large cushion on the roof of the house, witnessed by several astonished passers-by.

Similar incidents have been reported since the year AD 530, when Helpidius, a deacon and physician, described numerous showers of stones inexplicably falling in his own house. The similarity of reports from places as widely separated as Brazil, Sumatra, Mauritius and England lends them a degree of collective credibility.

If we accept the reality of events that seem to disobey known laws, we must search for new laws, and listen with care to those who have studied the evidence. Dr George Owen, author of the standard work *Can we explain the poltergeist?* (1964), suggests three ways in which objects could be teleported. These are: instantaneous transfer; transfer through a higher space (that is, another dimension); and acquisition of a state in which there is no reaction with ordinary matter, so that the object can penetrate matter freely. Dr Owen admits that he finds them all 'somewhat implausible *a priori*', and the evidence for them 'suggestive but not conclusive'.

He rejects the idea of instantaneous transfer on the grounds that it would imply the transport of matter or energy at speeds faster than light, which contradicts relativity. The notion of a higher space seems more plausible, since it is mathematically conceivable and scientists are prepared to consider it at least theoretically permissible. Indeed, the philosopher and physicist Ernst Mach (1838–1916), who strongly influenced Einstein, wrote that sudden appearances of objects in our space would be the best possible evidence for the reality of higher spatial dimensions, unperceived by us.



Finally, there is the possibility that a physical object passes into a state where it ceases to react with ordinary matter, incidentally becoming invisible to us. The 'astral plane' of occult tradition could perhaps be this state.

A start has been made in gathering laboratory evidence for the occurrence of mysterious appearances and disappearances. In 1974 the versatile and controversial Uri Geller reportedly made half of a crystal of vanadium carbide disappear while under observation by a team of four scientists, headed by Professor J. B. Hasted, of Birkbeck College, London. The disappearance seems to have been an unintended consequence of Geller's attempts to alter the structure of the crystal by mental means alone (see page 282).

A spontaneous occurrence that happened to be well-observed involved a Swedish researcher, Jan Fjellander, and the English psychic Matthew Manning, at that time a



have not inspired testable theories.

Some of the most compelling recent evidence for inexplicable physical effects is the extraordinary series of photographs taken in Haiti by an American visitor, Gloria Rudolph, while attending a voodoo ceremony. Her films, minutely scrutinised by experts, reveal the presence of spaghetti-like streams of light weaving among the dancers, yet not visible at the time to herself or to other observers. Some of the dancers appear partially dematerialised – an effect that would be difficult to fake. Similar effects have been recorded since 1973 by a London spiritualist medium, Gladys Hayter.

What does modern physical theory have to say about the phenomena we have discussed – teleportation and the extended fields of perception of some psychics?

A strange reversal

The mathematicians' conception of a fourth dimension of space inspired literary fantasies such as the Reverend Abbott's *Flatland*. H. G. Wells wrote a short story in which the hero is 'rotated' through a fourth dimension and reappears in this world as a mirror-image of his former self: his facial and bodily features are reversed, and he can read and write only mirror-script. But the idea of 'higher dimensions' was not put to use by scientists. (Einstein, while treating space-time as four-dimensional, did not postulate additional dimensions of space.)

But the common element in the cases discussed here is 'action at a distance', the transmission of physical influence without any evident mediating agency. Andrew Jackson Davis 'saw' animals on the other side of the world. Fjellander's keys disappeared and reappeared without traversing space.

The notion of action at a distance is becoming increasingly important; physics has hitherto assumed that all influences are communicated from point to point, by fields of force or moving particles. But action at a distance is implicit in quantum theory, as current experiments are confirming. It is an essential part, too, of the theories of Professor David Bohm of Birkbeck College, London. Bohm's theory, expounded in *Wholeness and the implicate order* (1980), may prove to be a milestone in the search for a theory that can unify modern physics. In fact, Bohm aims higher than this, for he seeks to relate mind to matter. He postulates a higher-dimensional reality that 'projects' into our familiar lower dimensions. There it creates connections among events that cannot be explained by ordinary relationships of cause and effect.

It may very well be that the new scientific world-view that seems to be in the making will have a place for action at a distance. If so, it may well throw light on the astral travellers' excursions into other dimensions, and the incursions into our visible world of poltergeist-flung objects.

poltergeist victim. When Fjellander left his laboratory with Manning, he locked it, using the three locks on the door, and then went with Manning to his apartment, where he placed his bunch of keys on a table. After lunch the keys had disappeared, and Fjellander had to call a colleague for a duplicate set. On arriving back at the laboratory, there were the keys he had left at home – inside a closed drawer. 'He knew and I knew that his keys had travelled right through Stockholm,' Manning said.

There have been many reports of similar incidents of teleportation or of the appearance of objects of unknown origin ('apports') in closed areas in the presence of mediums. Occasional glimpses have been recorded of human forms. 'It was a soft, warm, fleshy hand . . . But I had no sooner grasped it momentarily than it melted away,' is how Dr John Wilkinson described an experience during a session with the Victorian medium D. D. Home. But as with so much data from psychical research, subjective experiences

Although not visible to the photographer, these strange fire-like shapes appeared on the developed photographs of Voodoo dancers in Haiti

Further reading

E. A. Abbott, *Flatland*, Seeley & Co 1884

David Bohm, *Wholeness and the implicate order*, Routledge & Kegan Paul 1980

Guy Lyon Playfair, *This house is haunted*, Souvenir Press 1980

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The Wife and Husband Rocks, Japan, linked by twisted ropes symbolising the union of male and female. P.76.

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Detail from a Mughal MS c.1590. In medieval Hinduism Shiva's destructive acts were interpreted as acts of mercy. P.29.

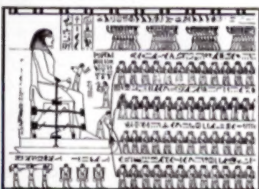


Kwakiutl mask from the Northwest Coast of America used in dances of Dluwulaxa dancing society associated with spirits of the sky. P.239.

B GUARDIANS OF THE UNIVERSE?

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The colossal statue of Prince Thohtopu being dragged by 172 men. P.49.

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208 pages including 48 pages of black and white plates. Published by New English Library—£9.95.

Women with baskets on their heads, or von Däniken 'astronauts' with 'antennae' on their 'helmets'? Plate 61.



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E POLTERGEISTS

by Alan Gauld and A. D. Cornell

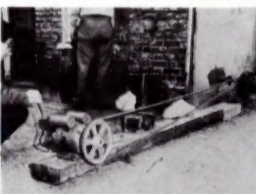
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The Gerstmann's house at Dortmund, scene of a particularly unpleasant poltergeist. Plate 4.



The 'house-shaking apparatus'. Plate 16.

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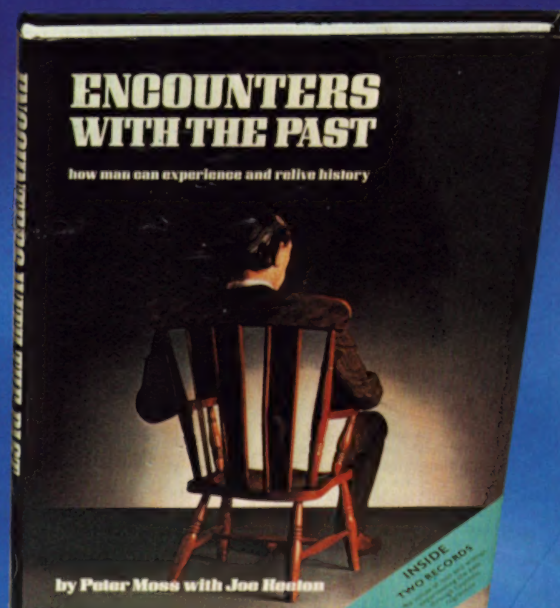
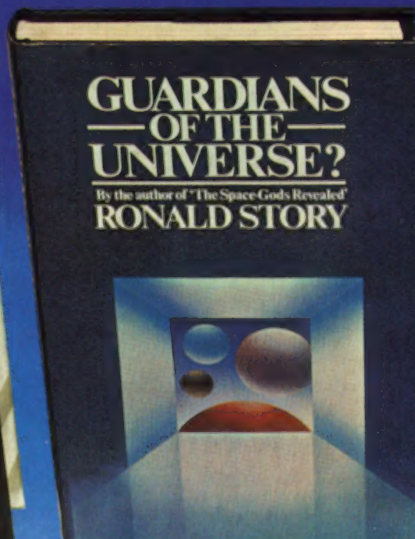
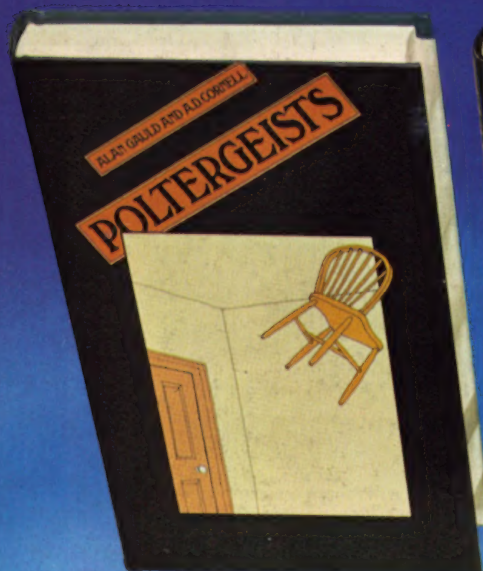
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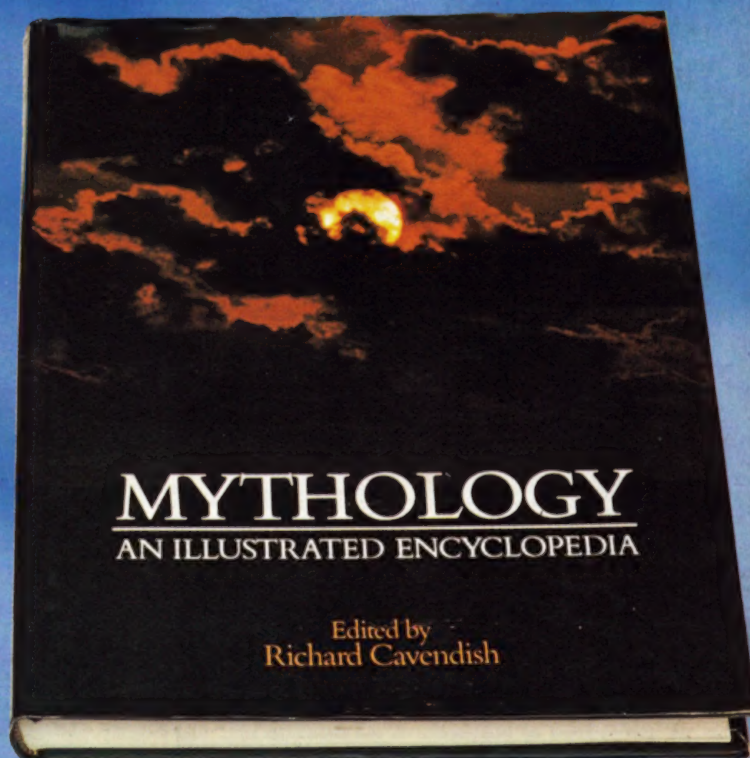
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